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Editor—A. Q. Niaz

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OUR AIM IS TO ESTABLISH THE KINGDOM OF GOD

Khutba-i-Jum'a by Amir-ul-Momineen Hazrat Khalifa-tul-Masih, translated from *The Al-Fazl*, September 18, 1945.—*Ed.*

In two previous Khutbas I impressed upon the Community that an important change is destined for Islam and the Ahmadiyya Movement during the next twenty years, and that during this period of transition only those people would win merit in the sight of God who would go through its trials with courage and fortitude.

As I have said before, no past sacrifice, however great, can suffice to uphold or raise a nation for ever in future. We all know that we need food three or four times every day; without these frequent replenishments replacement of expended energy would be impossible. A man who had used his eyes, ears and nose, his hands and feet, for twenty years, could not then afford to say that he need not exercise these organs any longer, for by ceasing to use them for any length of time he would certainly impair their power to function properly. Exactly similar is the case of the spiritual powers of man.

Many foolish people fall placidly into the error that their exertions and sacrifices in the past would suffice for all time to come. But in the course of a single day they eat three or four times: they never assume that after the meals they had taken the day before further meals were unnecessary. They do not need being told that in order to live they must continue to eat every day. In regard to spiritual matters, however, they fall into this error.

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To maintain spiritual life fresh exertions and fresh sacrifices are deeded continually. Then, with the changes in circumstances, the nature of sacrifices called for must change from time to time. While at one time needs of the moment demand the sacrifice of wealth, at another the demand may well be for the sacrifice of personal comforts, bodily exertions or even of life. The nature of sacrifices demanded in national interest is never constant in the life of any people. Sacrifices made in the past were intended to shield it from the death which stared it in the face at that time, and sacrifices in the future would be necessary to save it from the destruction which might threaten it then. A meal taken two years ago is useless to stave off hunger which threatens today.

As I have often said before, a true believer never rests contented with any sacrifices he might have made in the past: he is always eager for fresh sacrifices to increase and deepen his faith for the fact is that until one has surrendered his life into the hands of the Angel of Death it is foolish to consider oneself immune from deterioration in or destruction of faith. In the payment of taxes due to the state it never occurred to us that having paid these dues regularly for so long we might withhold them in future. But in the case of our duty to God we often easily assume that with what had already done all our responsibility was ended.

Five times daily we raise the cry of *Allaho Akbar* and declare to the world at the top of our voice that Allah is the greatest and highest of all. But it is beyond my comprehension why with this declaration it never strikes us that we have not so far even touched the responsibility that flows from this declaration. Is there a place on this earth, I ask, where God is really held to be the Highest and Mightiest? I, for one, fail to see any such place. If Allaho Akbar means that Allah is the greatest of all emperors, dictators and presidents, then this truth is not recognised anywhere in the world. For in comparison with the wishes of Stalin, of Mr. Truman or Mr. Attlee or of Mikado the

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world attaches no importance to the wishes of God. When Mr. Truman raises his voice the American nation follows him with a will. In painful contrast, can you indicate as much as a single small hamlet where all the inhabitants follow the voice of God as it should be followed? Leave Truman aside and Stalin and Attlee and Mikado; the voice of God is less important than the voice of the Viceroy of India or the Governor of the Punjab or the Punjab Premier. In fact even the voice of the headman of a colony of untouchables has more weight than attaches to the wishes of God. Considering our declared aim, is this not a shameful state of affairs that at a time when the whole world is bent on ignoring God we should only be thinking of our personal comforts and conveniences?

Five times daily we reiterate the programme we have chalked out for our lives, but this in itself has no meaning. The thing to be seen in thie respect is what importance do we give to the wishes of God in comparison with our own personal inclinations, the urgency of our needs, the love of our children or our wealth. If we give preference to God over all these things then we are indeed fortunate: otherwise we are the most unlucky people on this earth and we must take heed lest our end be one of disgrace and shame. In view of our frailties God has already debarred us from bequeathing to His Cause more than a third of our property, but how many are there among us who reach even this standard?

Our community claims that it is prepared to sacrifice everything in the way of the Lord and in a measure it acts up to this claim. But there are not very many among us who give $\frac{1}{3}$, for as far as I can see the sacrifices of most of them range from $\frac{1}{10}$ to $\frac{3}{10}$ of their earnings and properties, while there is also a portion that fails even to reach the $\frac{1}{10}$th mark.

As it is, God has claimed only a small share in our wealth but many of us are slow in rendering to Him this small share. Besides, the injunction not to exceed the $\frac{1}{3}$ limit applies to wealth left behind at the time of death; in one's lifetime one is free to give away every-

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thing if he so desires, as did Hazrat Abu Bakr. But instead of trying to reach this higher mark people reached even the lowest standard with great difficulty, for they prefer to spend their wealth on their personal comforts, upon their children, or on minor requirements of no import at all, and by the time they have done, they have nothing left for spending in the way of God. When this is true in regard to members of the Ahmadiyya movement—a community which witnesses again and again the signs of God, we can imagine the extent of the sacrifices made by the rest of the world which knoweth not God at all.

The column of *Allaho Akbar* thus lies entirely vacant. This foremost guiding principle of human conduct is being ignored by man as if it did not exist. To make this principle into the greatest determinant in human affairs is the goal we have set for ourselves, and the road before us is long and difficult. The first step along this road is to declare *Allaho Akbar*; the second is to proclaim *Ashhado an lā ilāha illalah*; the third to proclaim *Ashhado anna Mohammad-ar rasulallah;* then comes *Hayya alassalat* and *Hayya alalfalah.* It is only then the stage of *Qad qāmatissalāt* is reached—the stage when you stand ready to shoulder all your responsibilities to man and your Maker with scrupulous, and zealous regard. The real meaning and force of *Tauheed* cannot be realised by man until he has reached this point and construction of the New Order begins only after this stage has been reached. Between a declaration of *Takbir* and the realisation of perfect Tauheed there is a world of difference. Takbeer simply denotes the greatness of God but the sense of perfect Tauheed, when it sinks into the heart, transforms our actions, raises us to higher and ever higher levels and gives new vigour and a new life altogether. The realisation of perfect Tauheed has various stages and different aspects in itself. But unless the world realises that *no one is worthy of worship but Allah*; that Mohammad is the Apostle of God; and unless the world prepares to seek deliverance and peace and the joy of true achievement through homage to Allah and His Apostle and the fullest

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practice of Islamic principles, the stage of *Iqamatisslat* cannot be reached. This is the goal towards which the Community should strain every nerve, but we have not so far completed even the programme of the first stage of *Allaho Akbar*. If we pause here and sit shrinking from the toilsome road that lies ahead our case shall be like the case of a faint-hearted, cowardly fellow who wanted to have a lion tattooed upon his arm. But when he felt the sharp prick of the needle he asked what was that for. He was told that an ear of the lion was being tattooed. "Oh," he replied, "it is very painful. Suppose you leave out the ears! will not the lion be as much of a lion if it has no ears ?" So the artist left out the ears and proceeded with the nose, but the man winced again. "Better leave out the nose too," he said. And so it went on for limb after limb until the artist put down his needle in disgust because there was nothing left of the lion that he could tattoo.

Our Community should never forget that in the vast field of sacrifices which we must cover what we have experienced so far is but the preliminary prick of a needle. The Promised Massiah warned us that he had not brought with him any magic formula which could take us to our goal and save us the hardships of the toilsome long road; that we shall have to go through all which the earlier peoples had to go through in the way of God. We must march by the same road as was followed by the followers of earlier Prophets. As we have been told by the Holy Prophet, among the earlier people there were those who were sawed through from head to foot but remained firm; and this being the least to be expected from real Faith that man should not hesitate to sacrifice life itself, the magnitude of sacrifices characteristic of the higher stages of Iman may well be imagined.

Along the road that lies ahead these sacrifices, in any case, are unavoidable. But as in the sight of God the Community is not yet prepared as it should be for sacrifice of life, that has not been demanded so far. God says in the Holy Quran that in fact one Believer

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should be invincible against as many as ten non-believers, but in view of the fact that the Muslims had not yet trained up their courage to this height they were expected not to flee from the field when facing odds of 1:2. This indicates that for everything there is a time ordained with God; when that moment comes our exertions and sacrifices are commanded by God to rise to the necessary height.

I am surprised when I hear some members of the Community talking as though the history of our Movement were always to remain as placid as it has been so far. This is a foolish thought which would be extremely ridiculous were it not so tragic in its folly. The progress to world supremacy, even when it is only intellectual or religious, supremacy is never like the quiet, meandering, peaceful flow of a stream through level plains. The passage is always difficult and dangerous, and often very long. A single instance of the sacrifice of life which members of the Movement have furnished in Afghanistan is not enough to bring us success, which will come only when sacrifices such as these are brought to the altar by Ahmadies in every country. When the rain comes down water flows freely on the ground and one does not, in the least, think it to be strange: to achieve success we must make equally profuse sacrifices of our lives and wealth. To all who have not the heart to follow this path and would fain prefer some easier way I wish to convey clearly that they cannot march with us. Such a man is an enemy of Ahmadiyyat; he is an obstacle in the progress of Ahmadiyyat.

The example of the earlier peoples is before us. Companions of the Holy Prophet achieved success because they made wreckless sacrifices in the way of Allah. The followers of Moses and Krishna and Zoroaster too succeeded by following the same road. On the other hand there is not a single instance in world history of any nation having risen without enormous sacrifices in wealth and precious blood. The Ahmadiyya Community so far has not been confronted with a demand for sacrifices of life, except the

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expectation in Tahreek Jadeed that young men should offer their lives for dedicated life long service of the Movement. This is in a way the first step towards the demand for sacrifice of life, as to begin with the demand from the Promised Massiah for monetary sacrifices too was very small—just this that one should give something without fail even if it were a farthing[1] once every quarter. But by and by this demand rose to $\frac{1}{10}$ of one's entire current income and capital holdings. Those who are not *Musees*, but are nevertheless sincere and zealous members, their monetary contributions generally aggregate about $\frac{1}{10}$ of their incomes, while in the case of average *Musees* the contributions rise to $\frac{2}{10}$, and in some exceptional cases to $\frac{4}{10}$ or even $\frac{5}{10}$. From a farthing once in every quarter the sacrifice expected and actually offered has risen to this level for as a reward for a previous sacrifice man gets from God the power to make bigger sacrifices in future. Similarly, the sacrifices now being made by the Community would open for it the way to higher sacrifices. When a man finds that his heart does not shrink from the prospect of heavier calls he may rejoice for God has accepted his previous efforts and has given him the power to bear heavier burdens. But the man who feels a disinclination and an unwillingness in meeting coming demands, or feels tired, he should be warned that for some hidden defect of motive or some sin his previous sacrifices have been rejected by God. For it is indeed impossible that a good seed should fail to yield a due quantity of fruit. After sacrifices in the past if a man does get the power to make better and bigger sacrifices in the future, it means that the seed he had sown had been blighted by some sin. He should repent and turn to God in humility and prayer and seek forgiveness of his sins.

Just as monetary contributions have risen to this present scale from a farthing once in every three months, a time is certainly coming when the demand shall be for sacrifice of life. A day will come when nothing would satisfy the enemies of Islam, nothing will quench the fire of this hate, nothing allay their

[1]Literally a *dhaila*, smallest piece of Indian money equal to $\frac{1}{4}$ of an anna,—*Ed.*

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apprehensions except a poisoned dagger plunged deep in your breast. It is not possible that when they have realised the danger for them which you signify they should not want to annihilate you. You have been left in peace because the world as yet does not take you very seriously, because you are too insignificant. If a mosquito settles upon a man's hand he just flicks it a little and gives it no more thought. But when a robber forces an entry into a house and the inmates try to catch him or kill him, the robber thinks nothing of the weakness of his moral position and fights with a ferocity that stops at nothing.

The day *Kufr* wakes up to realise that you are out to extirpate it, it would fight with a fierceness and a fire that would drive it to the cruellest and the most ruthless measures against you. This day is yet far off but with every sum that rises it is drawing near. Even at present there are a number of countries where our missionaries are not allowed to enter.

In short, financially the Community has been making sacrifices for many years now, though sacrifices have not so far risen to ideal heights. But the sacrifice of lives has not yet begun. The demand for Dedication of Life represents only lines marked on the ground where foundations have to be dug for raising this edifice. When a new building has to be built, the selected piece of ground is marked according to prepared plans, then the foundations are dug and filled in, wells built and roofed over, doors and windows put in, walls and floors plastered and cemented : it is only then the building is fit for occupation. No structure of whatever kind, can be built all at once. The demand for the sacrifice of lives will rise slowly—at first for one or two lives, then for ten or fifteen, then for more and more until there shall dawn the day when God shall give victory to His servants and *Kufr* shall have to lay down arms.

But this must take time. To-day, as we look around in the world, the conception of God as seen through the life lived by mankind is no better than was seen in a *ro'ya* by a man in Bhopal with whom Hazrat Khaliftul Masih I had some contact in

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early days. In this *ro'ya* this man of God saw himself outside the town and on a bridge by his side was a leper in a very advanced state of the disease covered by flies, blind, with arms and legs practically useless. He asked him who he was, and the leper answered that he was God Almighty. He trembled all over when he heard this and said : " What kind of God Almighty are you for you are in this miserable condition, whereas the real God is All-powerful and free from all defects ?" To this he replied : I am the God of the people of Bhopal. They picture me as you see me now."

Thus all idea of the majesty of God has disappeared from the heart of man. To-day it is held true to pray as prayed Jesus Christ: O God ! let Thy Kingdom come upon earth as it is upon heaven.

This however should not be taken to mean that the Kingdom of God does not hold sway over this earth or that the laws of God operate only on the heavens and not on this earth. There are atheists in the world who deny God but even they must obey the laws put into force by Him. No atheist can say that he would taste with his brow, or smell with his tongue. He must taste with his tongue and smell with his nose. This expression therefore means that the majesty of God should become deeply embedded in the heart of man.

This goal should always remain before the community. We cannot rest satisfied until the whole world surrenders itself in love before God. We should prepare ourselves for sacrifices proportionate in magnitude to the importance of the goal. May God have mercy upon us and increase our mental and intellectual powers ! May His grace help us to reach our goal !

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NEW AHMADIYYA MISSION HOUSE IN LAGOS

[Address delivered by Alhaj Maulvi F. R. Hakeem, Ameer of the Nigeria branch of the Sadr Anjuman Ahmadiyya, Qadian, on the occasion of laying the foundation stone of their New Mission House at Idunmagbo Avenue, Lagos, on Monday, the 6th of August, 1945.]

Chiefs, Chief Imams, Sisters and Brothers,

After thanking God for His great Mercy and unlimited Grace bestowed on us by enabling us to start this building despite our poverty and humble means and despite several other impediments in our way and after praying to Him to help us to complete it soon, through His sheer grace. I have the pleasure to extend, on behalf of my Mission, a very hearty and most cordial welcome to the chiefs, chief Imams, all our guests from Lagos and the representatives of our various branches who have so kindly come here this afternoon to honour this occasion by their presence. May God bless you all!

Now, it is perhaps not customary to invite people to witness the laying of foundation stone of what are considered private residential quarters. They are called to come and "chop" on the occasion of their opening to or "warming" as they call it. But this house, to lay the foundation stone of which we have assembled here, is not a private house.

It is a house wherein shall reside the people who have dedicated their lives to the cause of God and His creatures, to the service of truth, justice and hamanity. As such it is not a private building and not our house alone. It belongs to you all. Hence you do not come here, Sisters and Brothers, as mere witnesses but as co-owners and co-builders with us.

After this, I beg leave of you to say a few words concerning our Movement.

Ahmadiyya Movement to which we have the honour to belong, Sisters and Brothers, is not a society

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in the ordinary sense of the word. It is a religion and only another name for Islam. Its Founder, Hazrat Mirza Ghulam Ahmad (peace be upon him) was the *mujaddid* and reformer of this age who appeared in accordance with the prophecy of our lord and master Muhammad (peace and blessings of God be on him)

ان الله يبعث لهذه الامة على راس كل مائة سنة من يجدد لها دينها

that Allah will raise at the head of every century for this *i.e.*, my *ummat* (followers) one who shall regenerate its faith for it.

He was sent by God as the Messiah and Mahdi expected by both the Christians and Muslims in this later age.

He did not bring any new religion or book nor did he abrogate anything of Islam. He came to serve Islam and Muslims and to propagate the Holy Quran and the teachings of Muhammad (on whom be peace and blessings of God).

He spent all his life fighting for, and serving, Islam and like a true champion he was always in the forefront of the battle for it and has left nearly 80 books behind him in Arabic, Persian and Urdu, some of them having been translated into English and other languages, in aid of Islam, and a well organised community which is carrying on his work of the propagation and defence of Islam and was able to establish missions, before the war, in England, Germany, Spain, Austria, Poland, Russia, Albania, Yugo Slavia, Italy, Japan, Hong Kong, Australia, Java, Sumatra, Malaya States, Ceylon, U.S.A., South America, Egypt, Palestine, East Africa, Sierra Leone, Goldcoast and Nigeria etc. etc., under the guidance of its present Head who is the second successor to the holy Founder of Ahmadiyya Movement and also his son and was born and succeeded him in accordance with his prophecies.

As many of you, Sisters and Brothers, may be aware, the branch of the Ahmadiyya Movement in this country was established in 1916 or thereabouts. Its history in this country, as elsewhere, like all divine Movements, is not a history which has been made by

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rolling on a bed of roses. It had its trials and tribulations. It had had to pass through persecutions. It had had to walk along thorny paths to achieve the success that it has.

As I say, it was introduced in this country in or about 1916 but its real roots took place here when my revered predecessor Alhaj Maulvi Abdur Rahim Nayyar came here in 1921 and I followed him in 1922. And it was from that time onward that our real trials started. We were stoned, we were stabbed with knives, we were ostracized from society and turned out from our houses and we were dragged into courts of law and what not. In short, every effort was made that Ahmmadiyyat should not stay here but مکروا ومکراللہ واللہ خیرالماکرین "they made their plans to banish Ahmmadiyyat from here and Allah made His plans to establish it here and Allah being the best of planners His plan succeeded" and the tree of Ahmadiyyat became firmly established so that it could now rightly be said of it, صلھا ثابت وفرعھا فی السماء "its roots were firmly established in earth and its branches have reached the sky." یریدون لیطفوا نوراللہ بافواھھم واللہ متم نورہ "They wanted to extinguish the Light of Allah but Allah made it perfect" and to-day the moon of Ahmadiyyat shines brightly like the full moon over the sky of Nigeria and the object of our gathering here this evening bears eloquent testimony to this fact.

Brothers and Sisters! perhaps the strongest wave of our trials rose when a large number of people seceded and were excommunicated from the fold of Ahmadiyya Movement, in 1940, by its present Head, on account of their infidelity to the principles of the Movement. It was a current which swept away even many a foundation member before it.

Again, in 1943, a few others apostatised and joined the camp of those that had been excommunicated. This gave rise to great rejoicing among our opponents and it was considered that heavens had fallen upon us and that Ahmadiyyat was finished in this country.

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The press which should be neutral in such matters, a section of it, too, gave prominence to this affair and published this news in bold letters with attractive headlines. It was said that "rich" men had left us and everybody began to look upon us as poor beggars who would not be able to carry on any further and would, sooner or later, bend their knees before the seceders. But poor people! they did not know the law of God. They forgot that religion was of the poor as it has been said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven."

We have to thank God for His grace and thank to the fatherly care lavished upon us by our Head, the Khalifatul-Masih, that that very year when the rich men left us and which was regarded as the year of our ruin proved to be the period of the starting of our success.

We did not have a single mosque in Lagos before that but in that very year we were able to build our first Ahmadiyya Central Mosque at 21, Ojo Giwa Street where many of you, Sisters and Brothers, witnessed the laying of its foundation stone on 12th March 1943, by his Honour Dr. Sir Zaffarullah Khan, LL.D., K.C.S.I., Judge of the Federal Court of India and an eminent member of our Community. He was accompanied by Sir John Colville, the Governor of Bombay, and Sir Aziz-ul-Haq, the High Commissioner for India in London. Sir Bernard Bourdillon presided over the ceremony.

We were enabled, by God's grace, to complete and dedicate this mosque in August of the same year. It stands on a freehold piece of land and cost us well-nigh a thousand pounds. We did not ask anybody for any help. Besides the sum of Rs. 5,000 which was given us from our Headquarters as grant, we raised all the amount among ourselves and worked with our own hands. The "rich" men went with their money and God helped us out of His own treasures. That we have been enabled to start this house, which is estimated to cost us nearly £3,000, so soon after the completion of

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the mosque is certainly a sign of God's grace on us and of our progress.

Sisters and Brothers, like the mosque we have not asked for any help from anybody for it, too. Besides the advance of a thousand pounds received from our Headquarters, we have raised all the amount among ourselves and most of the labour employed so far has been freely offered by our members, male and female, but particular mention must be made of our brother. Mr. Hassan Abdullah, the chief mason. May God reward him with the best of reward for this love of labour and may He bless him and his generations to come.

After giving you this brief account of the Ahmadiyya Movement in this country, Brothers and Sisters, I have to inform you that along with missionary work we have a vast educational programme before us. Some of my friends and well-wishers of our Mission have been accusing me of not paying attention to this side. But كل امر مرهون باوقاتها "everything has its own time" and it is best done at its proper time. When we shall launch upon our educational programme we shall have no need, by God's grace, to kiss the toes of the shoes of royalties nor to prostrate at their threshold for any help at the cost of our faith. We have, by God's grace, enough of capable persons to take charge of our schools and colleges.

Education, Brothers and Sisters, is a part and parcel of our programme. Islam lays great stress upon it. In fact it is Islam alone among the religions of the world which lays it down as the bounden duty of every Muslim, male and female, to acquire knowledge. Our great Prophet (on whom be peace and blessings of Allah) says ; طلب العلم فريضة على كل مسلم ومسلمة "to acquire knowledge is the bounden duty of every male and female Muslim." Again he says : اطلبوا العلم من المهد الى اللحد "seek knowledge from the cradle to the grave." How then could we neglect this part of our duty? I have already recommended to Headquarters the establishment of an Anglo-Arabic College here and have asked for a

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batch of 12 missionaries—graduates in Arabic and English. Four missionaries are already in the country of whom two arrived in Jos on the 24th of July last. I have been looking forward to the pleasure of introducing them to you today but very unfortunately, owing to scarcity of accommodation in trains, due to strike, they have not been able to arrive here as yet. It pains me very greatly but God's will must be done.

The coming of these missionaries is also a proof of the fact that Ahmmadiyyat, despite all the opposition and efforts at its extirpation and despite a long chain of apostasy and secession and despite the "rich" people deserting us no harm has been done to us by the community of extraneous matter and as a manure to make the soil rich and fertile, for, whereas, before this, missionaries have been coming here one by one—I have been here all alone for 13 long years—now they are four of them coming together.

We thank God for His favours upon us, despite our weaknesses and sinfulness, and pray to Him that though men may desert us but He should never desert us and should always with be us.

Before concluding, I thank you once more, Sisters and Brothers, for the honour you have done us by coming here this evening and pray that may God bless you all

I will now, with your permission, lay the foundation stone. Then we will offer a silent prayer for God's blessing on this house to be erected for His glory and on you all and that will bring the proceedings to a close and every one of you will be free to go back. If any one should like to join us in prayer he could do so with pleasure otherwise we do not compel any one.

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DIVORCE AND ISLAM

(*By Zahuruddin Butt, Pleader, Ajnala*).

Marriage is a great factor in human happiness. When two persons feel for each other that overwhelming love which causes them to enter into a life contract the result should be perfect happiness. But there are occasions when the married persons find that they have made a mistake and that life together is intolerable. Who shall deny that dissolution of partnership in such a case is a vital necessity? Are these unfortunate people who have erred in judgment in thus uniting themselves to be condemned to a life which is hell on earth? Let us examine the teachings of Christianity on this point. The Christian Church has said, "Whom God hath joined let no man put asunder." The Prophet Jesus (on whom be peace) is reported to have said, "Whosoever shall put away his wife saving the cause of fornication causes her to commit adultery." But he does not tell us what course is to be followed if husband and wife have incompatible temperaments and cannot live together peacefully. Suppose the wife does not actually commit adultery and indulges in its preliminaries and lives in the company of other men. Christianity denies the right of divorce in such cases. Many Christian Governments, however, have awakened to the necessity of improving upon the teachings of Christianity on the subject of divorce. They are compelled to allow divorce in cases *where there is no adultery*. The defectiveness of the teachings of Christianity on matrimonial relations is admitted by some outspoken Christians. Mr. Jack Jones speaking on the Matrimonial Causes Bill said, "I am a Catholic but I want to face facts and it would be better for people to break the bond that binds them to an unworthy partner than to compel them to live together pretending they are living in a matrimony when they

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are living in hypocrisy". By refusing divorce Christianity has given a set-back to morality. People unable to dissolve their unhappy union are often compelled to live apart and immorality has been the result in many cases. We find that Europe does not follow the teachings of Christianity about divorce but is more rational and enacts various laws to meet exigencies of the age. This proves that Christianity is neither suitable to all races nor to all periods in the world's history.

The Islamic law of divorce is elastic and does not strictly limit the causes of divorce. In fact if the civilised nations of Europe and America, who have one religion and are at the stage of advancement, cannot agree as to the causes of divorce, how could a universal religion like Islam which is meant for all ages and all countries, for people in the lowest grade of civilisation as well to those at the top, limit those causes, which must vary with the varying conditions of humanity and society ?

The Master Prophet Muhammad, (on whom be peace and blessings of God), has, however, restricted the power of divorce given to husband. According to the teachings of Islam a husband can divorce his wife only when there is a reasonable cause advising the necessity of such a course. He cannot divorce his wife capriciously and for no reason. The Holy Prophet of Islam is reported to have said, "The curse of God rests on him who repudiates his wife capriciously." He pronounced divorce to be "the most detestable in the eyes of the Almighty of all permitted things," for it prevented conjugal happiness and the proper bringing up of children. As a matter of fact the capricious and the irregular exercise of the power of divorce was strongly disapproved of by the Holy Prophet of Islam. It is reported that when once news was brought to him that one of his followers had divorced his wife, pronouncing the three *talaks* (divorce) at one and the same time, the Holy Prophet of Islam stood up in anger and declared that the man was making a plaything of the Word of God and made

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him take back his wife. In the chapter entitled, "The Divorce" in the Holy Quran every direction in connection with the subject of divorce is followed by the injunction, *be careful of your duty to Allah*, which shows that the Holy Quran requires the utmost carefulness in the matter of divorce. When it is borne in mind how intimately law and religion are connected in the Islamic system, it will be easy to understand the bearing of these words on the institution of divorce. Thus Islam sanctions divorce on well-founded and legitimate grounds. Before resorting to this extreme measure, the Holy Quran, however, provides measures of effecting peace and bringing about conciliation between the parties. If all attempts fail then divorce is regarded as a necessary evil.

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MESSAGE OF CHRISTIANITY

The message of Christianity, when you have boiled it down is, that the Law is a curse.

> " Christ redeemed us from the curse of the law, having become a curse for us ; for it is written, cursed is everyone that hangeth on a tree." (Gal. 3 : 13).

And when the Law is a curse it simply means that everything emanating from it or implied in it must be a curse too.

A very curious thing about Christianity is that while Divine law is looked upon as a curse, the man-made laws, however imperfect and ridiculous they may be, are considered as blessings. The result is that the present-day Christianity is vague, undefined and lacks precision. Any aim or ideal which appeals to the Western mind is claimed to be the ideal of Christianity. Whatever philosophy tends to become popular is at once pronounced as Christian philosophy. Whatever culture prospers, is called Christian culture. Christianity is therefore like a model of wax which can be moulded into any shape, at any time.

Religion is a complete philosophy of life which expresses itself in concrete form through a complete discipline and control over human activities. Religion does not only mean a faith to which one gives a nominal adherence ; it is rather a code which rules the action of one's daily life. Christianity as a religion has no such code for its followers.

It is therefore not clear what spiritual or moral gains are derived by those people who call themselves Christians. To-day the world is so much advanced in rationalism and science, in the human conception of God and religion, in ethics and spirituality that superstitions and fanaticism can no more satisfy the human mind. Thus Christianity has no chance in the coming world. But one might ask also why the Christian nations are to-day prospering by

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leaps and bounds. The simple reply is that the cause of the present-day worldly prosperity of the so-called Christian nations is not their adherence to their religion but their whole-hearted devotion to other philosophies of life mainly material.

There have been so many divisions and different schools of thought in Christianity that it is very difficult to find out its original doctrines, *i.e.*, what should really be called Christianity. There is nothing in Christianity to control the mental and physical activities of any human life. Christians have no separate code of their own and a majority of them still hold the Old Testament as their book of Laws. There is also a general belief that Christ brought a new and novel dispensation which was unknown to mankind since the creation of this world. The rule of Law was substituted by dispensation of Blood and consequent atonement. Thus Christianity, as it stands to-day, has become almost void of all the divinely inspired laws. Even the religious and social laws of the present-day Christians are not those of the Old Testament, even their Sabbath is not the same as fixed by Moses. They have given up the Jewish Patriarchal polygamy, laws of divorce, so on and so forth.

Christianity as it stands to-day, follows practically the belief that Christ brought a complete new dispensation. God found after a trial of thousands of years that man, His own creation, was absolutely incapable of securing his salvation through obedience to His Laws or Commandments and therefore He invented a new method of securing the salvation of humanity by which the responsibility of whole mankind was put upon the shoulders of one person. From the day of the crucifixion of Christ it mattered little whether people obeyed any divinely laws or not. It is a strange belief that Jesus Christ died on the Cross, and suffered this punishment in order to expiate the sins which were likely to be committed by his followers in future. This idea is as ridiculous as to believe that the headache of one person could be cured by smashing the head of another.

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Again it is the Christianity of to-day that has discovered that the human beings are incapable of following divine laws as they are instinctively inclined towards disobedience, which tendency they have inherited from Adam and Eve and that Baptism is the only remedy to secure their salvation. Here God the Infallible is held to be at fault in having sent divine laws for the guidance of mankind. Also all the Prophets who appeared from time to time before the advent of Christ were uselessly sent to guide the nations towards the path of salvation But can such a thing be attributed to an Almighty and Omniscient God ?

In Islam the religious life is not different or separate from the worldly life ; they are, rather two inseparable aspects of one and the same thing, *i.e.*, an ideal life. Nothing is demanded of a man but what he can and will, if he is a believer, gladly perform. In Islam a mere belief means nothing, if it cannot be carried into practice.

The main principles of Islam are given in the very beginning of the Holy Quran which opens with the words :—

> " This Book, there is no doubt in it, is a guide to those who guard against evil, those who believe in the unseen and keep up prayer and spend benevolently out of what We have given them and who believe in that which has been revealed to you and that which was revealed before you, and they are sure of the hereafter." (Ch : ii 2—4).

The five principles as indicated above are belief in God, the Great Unseen, in Divine revelation, in the life hereafter, and the practical side of prayers to God, from which does spring the love of God, and in charity in its broadest sense. These principles cover the entire field of our duties to God and His creatures.

In fact these five fundamental principles of the holy religion of Islam are innate in human nature. There is an absolute Unity in Divine nature ; and it admits of no participation. Unity is the key-note to the conception of the Divine Being in Islam. God alone is considered to be the one incomparable and

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matchless. God who is the protection of all those who trust in Him making them conscious of His Blessing and support.

No doubt there have been partitions and disputes in Islam also, but the fundamental principles of Islam are to-day the same as they were thirteen hundred years ago. Further all those people who have religious laws, *e.g.*, Jews and Muslims, follow those laws not only as they are put down in their Holy Books but also as practised by the Prophets themselves. Moses is an authority for the Jews. He is their model, their exemplar. For the Muslims there is no walk of human life or even thought in which Muhammad (may peace be on him) is not a pattern or a model for them. The Holy Book of Islam is intact, immaculate and untouched by human hands All the necessary laws are there in the Holy Quran. There has not been a single person in this wide world, whose life-biography has been so minutely, precisely and correctly preserved as that of Muhammad (may peace and blessings of Allah be upon him). He was the best exemplar for the whole humanity. He came as a guide to the whole mankind. All other prophets came to the particular nations but the case is different with Islam. Muhammad brought a universal message for all humanity, and a code which would exist to the last day.

The case of Christians is quite different. Christ is not a model for them, because they have defied him. They take him as the son of God and it is evident, that a son of God, cannot be an exemplar for the mankind. Even if it had not been so, the person who had no place to lay his head, who preached against self-defence, who declared it impossible for the rich to go to heaven, who failed to infuse loyalty, truthfulness and moral courage in his few disciples in his own life-time, cannot possibly be a model for the social, organised and politically advanced humanity of the present age.

One, therefore, is at a loss to understand what good do the Christians derive on this earth by calling themselve followers of Christ. It is a fact that they do

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not really follow him, rather they cannot, in spite of their best intentions and efforts. Christianity is not a living force as Islam is. Islam has brought all the nations of the world to the level of equality and fraternity. The ever-living brotherhood which exists among Muslims even to-day in spite of their present-day differences and degeneration, is an invaluable gift of Islam. All Muslims are brothers, they are equals; no colour or racial bar stands in the way of their universal brotherhood. On the other hand there is no such fraternity or universal socialism among the Christians. In fact a true Muslim considers every human being as his equal and must therefore deal with him in a just and a fair way. Among Christians the differences of colour, country, race, class and even sex are most prominent, so much so that they are visible in each and every walk of human life. Christianity has failed to destory the colour hostilities even in the most so-called democratic countries like America, the very land of freedom, equality and justice. Conflicts between Blacks and Whites are always there.

As regards moral restrictions a Christian as such is much worse off.

In a Christian country where gambling in clubs and private houses is permissible, where adultery is no crime, where wine dens are more numerous than Churches and the drinking of wine has a religious sanction on certain occasions, a Muslim feels the better for being a Muslim because through his religious teachings alone he is enabled to overcome the temptation of indulging in all such vices.

According to the modern representations of Christianity the cardinal point in its teachings is LOVE. But it is a teaching which no Christian nation or individual really ever cares to practise in life. If the Sermon on the Mount had any meaning for Christian Europe, the world in one generation would not have been ravaged by two foulest and most dreadful world wars in human history. The commandment of "Resist no Evil" has no meaning in to-day's aggressive world and no nation or country could possibly live on earth by following this commandment.

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The life of a Muslim is strictly regulated by his religion, while the life of a Christian is not influenced at all. Islam supplies to a Muslim all the necessary rules and teachings to make him a better citizen, a better soldier, a better trader, a better statesman, while Christianity is of no help to its adherent. It gives him no guidance. It has no regulations for him.

Thus morally, socially, politically, or from the point of view of universal brotherhood, Christianity is absolutely of no special use, of any particular good. Nor can any spiritual good be expected to accrue to anybody who believes that the responsibility for his actions has been shifted to the shoulders of another—that his salvation, his good, instead of depending upon his own actions, good or bad, rests upon the belief in the blood of another innocent man. What on the earth could induce him to do good to others and desist from doing harm to others? The belief, if it be real—is extremely faulty as it cannot eradicate vice rather encourages man to roam about as he likes, un-checked and unchallenged in the meadows of his worldy lust and desires.

On the other hand the Muslim belief is that no soul shall bear the burden of another and everyone will reap the consequences of what he earns.

To-day Islam, as expounded by the Promised Messiah, is the only cure for the world-wide materialism which has sprung up owing to the conflict between science and religion.

Atonement through the Blood of Christ is a belief, not only demoralizing but barbarous too. Nothing could be more ungodly than that an Almighty, All-merciful and all-Just God should plan a most heinous torture and cold-blooded murder of an innocent man, even if it be for the sake of saving the whole of humanity. This belief presents God not only as callous and ruthless but impotent too, who Himself failed to create a sinless soul for the human being and planned an abominable torture of His "only begotten son." Can anybody with any soul in him be spiritually elevated and feel comfort in such a be-

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lief? A noble soul would rather suffer punishment for his own misdeeds than allow an innocent man to suffer for him. Can any man or woman really feel any comfort in the idea that Christ died for him and to save him?

As to the Christian Trinity no earthly use or heavenly comfort can be gained by introducing a mathematical impossibility by believing "One is Three and Three is One." There is no good or happiness in dividing one's reverence, love, obedience and allegiance between more than one. If God is in fact Omnipotent, He does not need at all the help of a son; Trinity is undoubtedly a man made theory and is not to be found in the words of Christ or of Moses in his Old Testament.

Once a friend of mine in London visited a book-stall owned by a Padre. He perchance took a book valued 3 shillings and by way of joke offered the Padre 1 shilling. Padre said the price of the book was 3 shillings, my friend. But my friend replied don't you believe in Trinity, that 'One is Three and Three is One.' On this joke the Padre profusely laughed and said, my friend I am sorry I cannot follow that belief in worldly transactions. But then why not follow the Quran which says:—

> "Surely those who believe (Muslims) and those who are Jews, and the Christians, and the Sabeans, whoever believes in Allah and the Last Day and does good, they shall have their reward from their Lord, and there is no fear for them, not shall they grieve." (Ch. ii, v. 62).

In short, Christianity as a religion, a moral power, a social system, a humanizing factor, an intellectual force, has nothing as comparable to Islam. Islam successfully teaches social purity and national sobriety. Christianity does not. Islam teaches by practice universal fraternity and general equality. Christianity does not. Islam lays down effective moral laws and enjoins them on man and woman. Christianity does not. Islam infuses a spirit of virility, courage, action and vigour, Christianity that of passivity, timidity, eclusiveness and monkery. Islam justifies war to assert the right, to meet the aggressor; Christianity

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stands for abject peace turning the other cheek to the aggressor: Islam has made the nations to live together harmoniously, Christianity has caused the greatest bloodshed and human persecution.

Islam made man the vicegerent of God on this earth second to none but Him the Most High but Christianity represented man as a miserable wretch, a born sinner. Christianity has lowered God, lowered the Prophets, lowered ethics, lowered spirituality, lowered the position of man, condemned woman as being the first cause of the disobedience and sin. What good, then, can Christianity do to the human soul? Let all men and women who profess Christianity ask themselves this question.

From the foregoing it should never be thought that the above-mentioned teachings were taught by Jesus-Christ himself (may peace be on him). No. He was a great Prophet. These are the outcome of Christendom developed after his death. He was a true Muslim as were all the other Messengers of Allah, such as Ibrahim, Issac, Ishmael, Moses, David and Master-Prophet Muhammad (may peace and blessings of Allah be upon them) and in fact one cannot be a true Muslim unless he believes in all the Prophets and Books revealed by God from time to time.

In short having once pronounced the Law to be a curse it is now impossible for Christianity to come out with any definite programme, for a definite programme must of necessity partake of the form of law, and the law is a curse.

So Christianity has no programme. From the very nature of things described above it cannot have a programme and will never have one.

New Delhi. ABDUL HAKIM AHMEDY

12-3-1945.

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CALCUTTA DARUT TABLIGH ACTIVITIES

TABLIGH BY PUBLIC MEETINGS AND PRIVATE INTERVIEWS AND DISCUSSIONS

At Shantipore

At the instance of our brother, Chowdhury Azizur Rahman Sahib, a delegation consisting of Maulvi Mohammad Saleem Sahib, Maulvi Fazlul Karim Sahib, Maulvi Mohammad Sahib and myself visited Shantipore, a place 58 miles from Calcutta on the B. & A. Railway in the District of Nadia on Sunday the 30th September, 1945. Immediately after our reaching the place a public meeting was announced by beat of drums. The meeting was held at 5 P.M. at Barwaritala under the presidency of Muinuddin Mondol an ex-Municipal Commissioner of Shantipore. Speaking on the special features of Islam, I pointed out that Islam is the only living religion in the world which alone can lead one to Divine communion and to the state of certainty in matters of faith an instance of which can be found in the person of Hazrat Ahmed (peace on him) the founder of the Ahmadiyya Movement who appeared in accordance with prophecies contained in the Quran, the traditions, the Gita, the Bible, etc. He was therefore the Mehdi for Muslims, Messiah for Christians and Jews and Kalki Avatar or Krishnavatar for the Hindus, etc. Speaking on the Hindu Muslim-unity, Maulvi Mohammad Saleem Sahib explained how by following Islamic principles as to toleration and respect for the Prophets and Avatars of all religions, members of different communities can live in peace and amity. People listened with great attention to the speeches which were delivered in the intervals between heavy showers of rains. The beauty was that during the heavy rains, people took shelter here and there and used to gather as soon as the rains stopped. For a

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short notice of meeting like that, the gathering, was a pretty large one numbering about 400 to 500. The proceedings had to be cut short much against the will of the audience on account of inclement weather. About 200 copies of different tracts in English and Bengali, including 50 copies of Hazrat Amirul Momenin's Message of peace dated 12th January, 1945 were distributed on the occasion. May Allah open the hearts of the people to the truth.

A Second Visit

At the special request of the local people, Maulvi Mohammad Sahib, B.A., was again sent to Shantipore on Sunday the 7th October, 1945. One neighbour came to him at 2-30 P.M. and listened to him up to 3-30 P.M. on Nabuwwat, Khilafat, the signs and the appointed time of the appearance of the Mehdi etc. etc. From 4 P.M. to 11 P.M. Maulvi Sahib was busy explaining to three elderly people including the president of the previous Sunday's meeting the causes of the hostile attitude of the present-day Ulemas towards Ahmadiyyat; he quoted from the Quran and traditions to show that in the latter days, the Ulemas would become corrupt and worldly-minded and that would be the cause of their opposition to the Mehdi. He also explained the meaning of *Marefat* (knowledge of God) and stated that knowledge of God can be attained only by following the injunctions of the Shariat both in letter and spirit. It was self-deception to suppose that the present-day Fakirs and Pirs can lead one to true "Marefat" because many of them are corrupt and have shown a lamentable disregard of the fundamentals of Islam not to speak of observing that portion of the religion of Islam which requires special efforts and sacrifices. These people are themselves blind and cannot lead any one to light. In conclusion, Maulvi Sahib asked the people to study and accept Ahmadiyyat and to pray to Allah to show them the true way. All through, the people listened with rapt attention and expressed a keen desire that he should visit them again. May Allah enable them to accept the truth.

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Translation of Important Work

Maulvi Abu Mohammad Hussamuddin Haidar Sahib, B.A., has finished translation into Bengali of "Dawatul Amir" and is at present busy in revising the same. Maulvi Mohammad Sahib B.A., had translated into English 23 pages of "Hasti Baritaala" both being works of Hazrat Khalifatul Masih II, the Musleh Mauood.

Islam in America

The above is the heading of an interesting tract in English written by Dr. Mufti Mohammad Sadiq Sahib, our revered ex-missionary in U.K. and U.S.A. Five thousand copies of this have been published in Calcutta on behalf of the Bengal Provincial Anjuman-i-Ahmadiyya for free distribution among Americans stationed at present in Calcutta. Two thousand copies have already been distributed among them who seem to read it with great interest. Two American Negroes came to the Darut Tabligh as a result and purchased some more literature on the movement including a copy of "Ahmadiyyat or True Islam" and promised to contact our mission in the U.S.A. on return home. May Allah open their hearts to truth.

Teachings of Islam

A public meeting was held at the Commercial Museum at 6 P.M. on Sunday the 14th October, 1945 with Maulvi Abu Mohammad Hussamuddin Haidar B.A., retired Deputy Magistrate, in the chair when lectures were delivered on different aspects of Islam such as "Islam and other faiths" by Maulvi Mohammad Saleem Sahib, *Muballigh*, "How Islam ensures economic justice" by Mr. A. G. Sufi B.A., and on "Islam and world peace" by the undersigned. The president in course of his introductory remarks stated that Islam as interpreted by the Ahmadiyya Movement offered a solution for every problem social, political, economic or religious that faces humanity and though the politically advanced nations of world are at present bent

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on experimenting with their theories on political and economic philosophies, the time is not far off when bitter experience will convince them of the error of their ways and compel them to turn their attention to the teachings of Islam in this connection. All the speeches were highly appreciated by the large and distinguished audience which gathered on the occasion and consisted of Muslims and non-Muslims.

A New Convert

By the grace and mercy of Allah, one of the young men of the Kidderpore area referred to in my previous report has since filled in the Bait form and made it over to our Muballigh Sahib for submission to Hazrat Khalifatul Masih II. May Allah grant this brother of ours firmness and constancy in faith and remove all his difficulties. On the day following, (16th October, 1945) Maulvi Sahib and myself went again to the locality and spent about three or four hours there. Maulvi Sahib very lucidly explained with copious references from the Holy Quran why Ulemas were so slow in accepting the truth. It was pointed out that this was the practice of Ulemas in respect of all prophets and righteous persons and had it not been so and if all the big persons such as big Ulemas and Pirs, rulers and Kings and accepted the prophets of God in the beginning, the ordinary folk—the masses of humanity would have followed as a matter of course, and the fundamental object of God underlying the advent of prophets and reformers for the manifestation of His glory and power through such persons would have remained unfulfilled. That was why we find that Hazrat Noah (P) was derided at by his people, Hazrat Isa (P) was accepted by twelve fishermen, only and the Holy Prophet Muhammad (P & B) was at first accepted by poor and helpless people while each one of them were opposed by those who were leaders in learning and were of social standing or in authority. But in spite of such adverse circumatances, all the prophets triumphed in their respective missions and established the majesty and glory of Allah which

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would have remained dubious had the mighty and the learned in society accepted the prophets in the first instance. These discourses went deep into the hearts of the six or seven young men who were addressed. May Allah enable them to accept the truth! Ameen. Thanks to Allah, two more of these young men filled in Bait forms last night. Prayers are requested for their firmness and constancy in faith.

D. A. K. KHADIM, B.A.,
Secretary, Dawat-o-Tabligh,
Anjuman-i-Ahmadiyya,
1, Wellington Square,
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